To which gross miscarriage of his there might be also another added, that he seems to make matter necessarily existent, and essentially infinite and eternal; Notwithstanding all which, we cannot entertain.that uncharitable opinion of hirr^ that he really designed Atheism; the fundamental principles of his philosophy being such, as that no Atheistic structure can possibly be built upon them. Bnt shortly after this Cartesian restitution • of the primitive Atomology, that acknowledgeth incorporeal substance, we have had our Leucippus and Democritus too, who also revived and brought ^gain upon the stage that other Atheistic Atomology, that makes dpj^ *twv o|wv dropovQ,* senseless and lifeless atoms, to bfe the only principles of' all things in the universe; thereby necessarily excluding, besides incorporeal substance and immortality of souls, a Deity and natural morality; as also making all actions and events materially and mechanically necessary. *Now* there could be no satisfactory confutation of this Atheistic hypothesis, without a fair proposal .first made of the several grounds of it to their best advantage, which we have therefore endeavoured in the former chapter. The answers to which Atheistic arguments ought, according to the laws of method, to be reserved for the last part of the whole treatise, where we are positively to determine the right intellectual system of the universe; it being properly our work here, only to give an account of the three false hypotheses of the mundane system, together with their several grounds. Nevertheless, because it might not only seem indecorous, for the answers to those Atheistic arguments to be so long deferred, and placed